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should say how impossible, it is for any of us entirely to eliminate the personal equation.

At the conclusion of an inadequate review of a valuable work we venture to make three observations: (1) Among Dr. Usher's sources are many new ones and he has used them for the first time. Naturally these sources will be rigidly scrutinized by all who may not at first accept the conclusions drawn from them. But we are sure that Dr. Usher will warmly welcome such scrutiny. (2) We believe that the day of enforced conformity even in the slightest particular has passed forever. Indeed it looks as if disestablishment were written in the stars. Most interesting is Lecture 8 in the last Bampton Lectures by Canon Hobhouse. On pp. 326 ff. he says: "Disestablishment is bound up with disendowment." The time is now at hand when Christians can only claim liberty—liberty to believe, liberty to teach, and liberty to pay the bills. This puts a fearful responsibility upon the Christian family—the Christian church—and all the agencies for Christian promotion. (3) The Puritans with all their shortcomings are the fore-runners and the English promoters of the course of events that has at last led to the situation in which we find ourselves today.

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### THE CHURCH IN THEORY AND IN FACT

Canon Hobhouse's lectures<sup>1</sup> present a series of studies showing the relations of the church and the world from New Testament times to the present. The complexity and incongruity of these relations increase until the period of the Reformation. Since the Reformation the perennial problem has been to rectify the mistakes of the earlier times, and to make adjustments suitable to the ever-changing order of the modern world.

Beginning with the gospel records we should first of all learn from them precisely what were the fundamental teachings of the Master.

Two principles [says Canon Hobhouse] may at once be stated as clearly demonstrated if the gospel records are worthy of credit: I. Christ intended to found a visible divine society upon earth to perpetuate his work; and his intention was primary, not subsidiary; II. This divine society he represented as being separate from, and in some sense antagonistic to, the world; and membership in it must involve sacrifice.

<sup>1</sup> *The Church and the World in Idea and in History*. By Walter Hobhouse. New York and London: Macmillan, 1910. xxiv+411 pages. \$3.25.

Back of these principles are also two principles found in Natural Religion and the Old Testament:

I. God always respects human freedom, both in the sphere of moral action and in the sphere of intellectual belief.

II. God uses human instruments for his revelation and for the spiritual guidance of men.

We must not forget, then, that this divine society is separate from, and in some sense antagonistic to, the world; and that membership in it must involve sacrifice; and that God always respects human freedom. But these three things are the very ones that the church did begin very early to forget, and did finally lose. The result has been the terrible and shocking events that scandalize the pages of church history; and the paralyzing apathy that too much marks the church today. In the bright light of the discussion the remedy appears full and distinct—the church must get back to first principles.

The antagonism between the church and the world was sharp by the end of the first century. The church to all outward appearances was small and insignificant. The world was powerful and influential, appealing to the natural disposition of men. The church called for radical changes that reversed the moral and commercial ideas of the world. A violent conflict was therefore inevitable. The church stood for its principles, and the world persecuted the church. But upon the whole the church not only maintained its principles—it made substantial conquests during the ante-Nicene period, and by the end of that period it may be said to have overcome the world through the conversion of Constantine, and the triumph at Nicaea.

But now the real danger for the church sets in. The church relaxes the rigor of its requirements, and admits the world on easy terms, and the line of separation is obliterated in the union of church and state. The church becomes coincident with the state and is thoroughly secularized. Then by wholesale and coercive methods it reaches out and takes in the barbarians. In this process of secularization, and in part because of it, taking the imperial organization as a model, there grew up a powerful hierarchy. Paganized and Judaized as it was, it pursued worldly aims, and used worldly means, losing sight of the great truth that Christ's kingdom is not of this world.

But the resulting situation aroused many of the noblest spirits of the Middle Ages, and protests began to appear in such men as Dante, Marsilius, Wiclif, Hus, and at last the great upheaval came in what we call the Reformation. A radical change was made from popery to

Erastianism. Erastianism was only better than popery. Christianity is essentially a spiritual religion, and any authoritative relation between church and state, whether it be popery or Erastianism, is destructive of what is fundamental in Christianity—spirituality.

The Reformation, then, did not undo the mischief that had already been done, and when we look out upon Christendom we do not see a harmonious, happy world permeated and voluntarily controlled by Christian principles, but we do see what Canon Hobhouse calls "the religious chaos of today." Religion is easy. Few who belong to the churches understand that membership means *sacrifice*. They accordingly do not feel financial responsibility. They are unwilling to give time and careful thought to missionary, educational, evangelizing, and other agencies of the church, as they give time and thought to their secular business. To them church membership is a popular mode of getting born, getting married, getting buried, and getting to heaven at last—and that is about all. There is, then, no sufficient reason why they should belong to the church at all.

But what of the remedy? It is perfectly simple, but unequivocal, and uncompromising. All depends upon whether we are willing to apply it. We must go back to fundamental principles. They are: discipleship; sacrifice; distinctness from the world. These principles are not temporary—they are permanent. The whole history of the church shows that neglect of them is disastrous.

The method of procedure is also very clear. There must be a reunion of the churches. This does not mean absolute uniformity—which is impossible. There must also be membership and discipline. Membership must be understood to mean obligation and sacrifice as well as privilege.

Once more: The whole drift of the argument in the lectures is against "establishment." Establishment is no longer logical, and its area is steadily contracting. With disestablishment is bound up disendowment.

In the opinion of the reviewer the book is strong and true; and there is no reason why the lecturer in his preface should have mentioned what he considered his disqualifications for the task he had undertaken.

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*Studies in Theology*<sup>2</sup> is the title of the latest publication from the pen of the veteran religious philosopher and theologian, the late principal

<sup>2</sup> *Studies in Religion and Theology. The Church: In Idea and In History.* By A. M. Fairbairn. New York: Macmillan, 1910. 265 pages. \$3.50 net.

of Mansfield College whose recent retirement from the teaching staff of that institution means a loss to British nonconformists. The author says of this volume, "I confess that its basis is formed by a collection of scattered papers, yet it has become a treatise on the church," and this is an accurate description of its character. For it is, in part, a collection of essays which were written at different times and yet there is a coherence and continuity to the book. The subtitle, "The Church: In Idea and History," indicates the general character of the discussion. Principal Fairbairn presents a clear, strong apologetic for the ideals and polity of the Free churches as against that of the Established or Episcopal church. As a historian and theologian he undertakes to show that the essential nature and spirit of our Christian religion needs the Free church for its clearest and most adequate realization and expression. The argument is, in the main, historical, and ecclesiastical history is subjected to a critical and discriminating investigation in order that the church of today may arrive at a clear conception of her message and so a true appreciation of her mission. Portions of the discussion have especial reference to ecclesiastical conditions peculiar to England, and, at times, to incidents contemporary with the delivery of the lecture a quarter of a century ago, but the main contentions of the book have vital reference to the present problems of the Christian church.

The first chapter is a reproduction of an address delivered in 1883 before the Congregational Union of England, upon "The Christian Religion in the First Century," and deals in an interesting and most suggestive manner with the origin and essential elements of primitive Christianity, and its relation to the religious, political, and social conditions and ideas of that age. It covers nearly fifty pages and must have taxed the patience of his listeners. "The Christian Religion in the Nineteenth Century" is a reproduction of another address and the second chapter of the book. The author sees in his age a revolt of the reason and conscience of the people against the sacerdotalism and political ideas of the church, and an alienation of the educated and industrial classes from the church.

The remaining portion of the first part of the book is an exposition and defense of Free-church ideals and a comparison between its ideals and polity and those of the Established church. The issue between the Free and the Established church is not merely one of the relation of church and state but "represents fundamental and material differences in our notion of doctrine and religion." The Anglican church is essentially sacerdotal and sacerdotalism is

the doctrine that the man who ministers in sacred things, the institution through which and the office or order in which he ministers, the acts he performs, the sacraments and rites he celebrates, are so ordained and constituted of God as to be the peculiar channels of his grace, essential to true worship, necessary to the being of religion, and the full realization of the religious life. The sacerdotal system, with all its constituents and accessories, personal, official, and ceremonial, becomes a vast intercessory medium, held to be as a whole, and in all its parts, though organized and administered by man, so the creation and expression of the divine will as to be the supernatural, authorized, and authoritative agency for the reconciliation of God and man. . . . Where the sacerdotalism comes in is where the man and the institution, with the acts and articles needed for its operation, are made so of the essence of religion that where they are not it cannot be in its truth and purity; that to belong to it a man must belong to them, that through them, and them only, can God come, as it were, into full possession of the man, or the man into full and living fellowship with God.

Sacerdotalism builds faith in God upon the church rather than faith in the church upon faith in God. It limits the "universality of the divine grace," making it "narrow and partial" conditioned by "imperfect men." It magnifies the church instead of God, the sublimity of its idea is sensuous while the evangelical is spiritual and ethical, an appeal direct to the conscience and reason of men.

The second portion of the volume is concerned with the foundation of the Christian church. The New Testament conception of the "ecclesia" is worked out with thoroughness and clearness and contributes directly to the main argument, but the exposition of the Sermon on the Mount, and of the other teaching of Jesus, of the significance of his death, of the character of Paul and his message, and his relation to the other apostles, the character of John and the main ideas of the prologue of his gospel have only an indirect relation to the main thesis of the book.

It is difficult to appreciate the volume as a whole. While in a sense a considerable portion of it is apologetic and controversial, an exposition and defense of the Free church, yet the author brings to his task such broad culture and sweetness of spirit, such profound philosophical and religious insight, and such sanity of judgment, that there is lacking the narrowness, intolerance, and dogmatism which, unfortunately, too often characterize religious controversy. His spirit and method are pre-eminently those of the Christian and the scholar. The discussion is more largely historical than philosophical, but the philosophical implications are in harmony with those set forth in his *Philosophy*

*of the Christian Religion.* As a historical student his conclusions are practically those of enlightened and progressive orthodoxy. The major part of the book is concerned with such problems as one meets with in biblical theology or in an introduction to the New Testament and there is no valuable contribution to either subject. The book should prove very helpful and suggestive to the preacher or the editor of a religious journal. The reviewer found himself turning from its pages to jot down some sermon outline which it had suggested. The editor of a religious paper will find an illuminating discussion of many problems that are of vital interest to his readers. There is a fine religious spirit in the book and many portions are excellent devotional reading. Intermingled with the historical and biblical interpretations are illustrations, reminiscences, and pictures of the imagination. The material of the historian and theologian is expressed in the imagery, art, and emotional coloring of the preacher, making its appeal alike to heart and head. And, yet, at times, the discussion is prolonged until it becomes wearisome, lacking in virility and freshness, and is a repetition of commonplaces familiar to the intelligent reader.

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### PERSONAL IDEALISM, PRAGMATISM, AND THE NEW REALISM

Philosophy has become remarkably controversial of late. Several significant and vigorous movements of protest have arisen against absolute idealism, the almost unquestioned orthodoxy of the last generation of philosophers in England and America. Three of these movements constitute more or less class-conscious schools of thought, viz., personal idealism, pragmatism, and the new realism. These movements are represented in the three books under review in this article.

Dr. Hastings Rashdall's little volume of six lectures<sup>1</sup> delivered at Cambridge is published as the first of a series of semi-popular "Studies in Theology," edited by Dr. A. M. Fairbairn of Oxford. Dr. Rashdall is a well-known English representative of personal idealism. He differs in some points from others of the same school—from Dr. McTaggart of Cambridge in being a theist, and from Professor Howison of California in being also a creationist. His lectures are intended to serve as an

<sup>1</sup> *Philosophy and Religion.* By Hastings Rashdall, D.Litt., D.C.L. New York: Scribner, 1910. xvi+189 pages. \$0.75.